The Obligation of applying the Sunnah

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All praise is due to Allah the Lord of the worlds, and surely the prosperous end is for the pious. And prayers and peace of Allah be upon His servant and Messenger, our prophet Muhammad, sent as mercy to the worlds and proof against all the servants. And prayers and peace of Allah be upon his family and companions who carried, in the utmost accuracy, honesty and complete preserving to the meanings and the words, the book of their Lord Almighty and the Sunnah of their Prophet to the following generations; may Allah be pleased with them and make them pleased and make us among their sincere followers.

The scholars, in the recent and past times, agreed upon considering the bases of stating the rules and declaring what is permitted and what is prohibited are the noble book of Allah which falsehood cannot alter it from before it or behind it and then the Sunnah of the Messenger of Allah (prayers and peace of Allah be upon him) who does not speak from his own desire (rather it is only a Revelation) and then the consensus of the Muslim scholars. Scholars differed about other bases such as analogy (Qyas); however, the majority of the scholars see that it would rise to be a proof as long as it fulfilled its necessary conditions. The evidences of the veracity of these bases are uncountable and known to all.

As for the first basis:

It is the noble book of Allah. The sayings of our Lord (the Exalted the Glorious) proofed, in different places in His book, the obligation of following the instructions of this book and adhering to it and not violating what it declared as inviolable.

Allah almighty said: {[Say (O Muhammad, prayers and peace of Allah be upon him) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors

and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!} [Al-A'raf 7:3].

{اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُون} الأعراف: ٣

Transliteration:IttabiAAoo ma onzila ilaykum min rabbikum wala tattabiAAoo min doonihi awliyaa qaleelan ma tathakkaroona

And He almighty said: {And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell)} [Al-Anam 6:155].

{وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ} الأنعام: ١٥٥

Transliteration: Wahatha kitabun anzalnahu mubarakun faittabiAAoohu waittaqoo laAAallakum turhamoona

And He almighty said: {Now has come to you Our Messenger (Muhammad, prayers and peace of Allah be upon him) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad, prayers and peace of Allah be upon him) and a plain Book (this Qur'ân). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism)} [Al-Ma'idah 5:15-16].

{قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (١٥) يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ} المائدة: ١٥-١٦

Transliteration: Ya ahla alkitabi qad jaakum rasooluna yubayyinu

lakum katheeran mimma kuntum tukhfoona mina alkitabi wayaAAfoo AAan katheerin qad jaakum mina Allahi noorun wakitabun mubeenun (15) Yahdee bihi Allahu mani ittabaAAa ridwanahu subula alssalami wayukhrijuhum mina alththulumati ila alnnoori biithnihi wayahdeehim ila siratin mustaqeemin

And He almighty said: {Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh)} [Fussilat 41:41-42].

{إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ (٤١) لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ} فصلت: ٤١-٤٢

Transliteration: Inna allatheena kafaroo bialththikri lamma jaahum wainnahu lakitabun AAazeezun (41) La yateehi albatilu min bayni yadayhi wala min khalfihi tanzeelun min hakeemin hameedin

And He almighty said: {this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach} [Al-An'am 6:19].

{وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ} الأنعام: ١٩

Transliteration: waoohiya ilayya hathaalquranu lionthirakum bihi waman balagha

And He almighty said: {This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby} [Ibrahim 14:52].

{هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنْذَرُوا} إبراهيم: ٥٢

Transliteration: Hatha balaghun lilnnasi waliyuntharo

And there are many verses carrying the same meanings.

And there are authentic Ahadith narrated on the authority of the Messenger of Allah (prayers and peace of Allah be upon him) encourage adhering to the Holy Qur'an and taking shelter in it; they indicated that whoever adhered to it is righteous and whoever neglected it, is astray. Among these Ahadith is his saying in the sermon of the farewell hajj: "I have left among you what will not lead you astray if you hold fast to it, the book of Allah (Qur'an)" [Reported by Muslim].

«إني تارك فيكم ما لن تضلوا إن اعتصمتم به كتاب الله» رواه مسلم

And it is narrated by Muslim too on the authority of Zaid Ibn Arqam that the Prophet (prayers and peace of Allah be upon him) said: "I have left among you Thaqalayn (two things having great value): the first is the Book of Allah which includes the guidance and light; therefore, you should take it and adhere to it."

«إني تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله وتمسكوا به» رواه مسلم

He incited caring for the Book of Allah and made it desirous, then he said: "And my family; I remind you with Allah (to care) for my family, I remind you with Allah (to care) for my family." [Reported by Muslim].

«وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي» رواه مسلم

And in another narration; he said about the Holy Quran: "It is the

cord of Allah; he who adheres to it is on the righteous path, and he who neglects it is on the wrong path."

«هو حبل الله. من اتبعه كان على الهدى، ومن تركه كان على ضلالة» رواه مسلم

Actually, there are many Ahadith with the same meaning. And the consensus of the people of knowledge and faith, among the companions and their followers, state the obligation of adhering to the Book of Allah and judging according to it along with the Sunnah of the Messenger of Allah (prayers and peace of Allah be upon him).

As for the second of the three agreed upon bases:

It is the authentic Ahadith narrated from the Messenger of Allah (prayers and peace of Allah be upon him). The companions of the Prophet (prayers and peace of Allah be upon him) along with the people of knowledge and faith, who came after them, believe in these basis and take it as proof and teach it to the nation. They wrote many books on this topic and made it clear in the books of the fundamentals of jurisprudence (Usul Al-Fiqh) and the books of Hadith methodology (Al-Mustalah). The evidences of this are numerous including what is mentioned in the noble book of Allah about following him (i.e. the Messenger of Allah) and obeying him till the coming of the Day of Judgment and his being the explainer of the Book of Allah and the one who states clear, by his sayings and acts and approvals, what are mentioned in it shortly. Without the Sunnah, Muslims would never be able to know the numbers of the prayers' Rak'ah, the way of performing it and what is obligatory in it. Moreover, they would not know the detailed rules of fasting, Zakat, Hajj, Jihad and enjoining good and forbidding evil. Also, they would not know the detailed rules of transactions and the prohibited acts along with their punishments, which are prescribed by Allah.

Among the verses which indicate that is the saying of Allah Almighty in Surat Al-Imran: {And obey Allâh and the Messenger (Muhammad, prayers and peace of Allah be upon him) that you may obtain mercy} [Al-’Imran3:132].

{وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ} آل عمران: ١٣٢

Transliteration: WaateeAAoo Allaha waalrrasoola laAAallakum turhamoona

And His saying: {O you who believe! Obey Allâh and obey the Messenger (Muhammad, prayers and peace of Allah be upon him), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (prayers and peace of Allah be upon him), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination} [Al-Nisa’ 4:59].

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا} النساء: ٥٩

Transliteration: Ya ayyuha allatheena amanoo ateeAAoo Allaha waateeAAoo alrrasoola waolee alamri minkum fain tanazaAAtum fee shayin faruddoohu ila Allahi waalrrasooli in kuntum tuminoona biAllahi waalyawmi alakhiri thalika khayrun waahsanu taweelan

He Almighty said in Surat Al-Nisa` too: {He who obeys the Messenger (Muhammad, prayers and peace of Allah be upon him), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad, prayers and peace of Allah be upon him) as a watcher over them} [Surat Al-Nisa’ 4:80].

{مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا} النساء: ٨٠

Transliteration: Man yutiAAi alrrasoola faqad ataAAa Allaha waman tawalla fama arsalnaka AAalayhim hafeethan

How could he (the Prophet) be obeyed and whatever people are differed about is referred to the Book of Allah and the Sunnah of His Messenger, if his Sunnah was not considered as a proof or not preserved completely? If so, Allah would have referred His servants to something that does not exist. Verily, this is the most evil and the gravest disbelief in Allah and thinking badly in Him.

He, the Exalted the Glorious, said: {And We have also sent down unto you (O Muhammad, prayers and peace of Allah be upon him) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought} [Al-Nahl 16:44].

{وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ} النحل: ٤٤

Transliteration: waanzalna ilayka alththikra litubayyina lilnnasi ma nuzzila ilayhim walaAAallahum yatafakkaroona

And He also said: {And We have not sent down the Book (the Qur'an) to you (O Muhammad, prayers and peace of Allah be upon him), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe} [Al-Nahl 16:64].

{وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ} النحل: ٦٤

Transliteration: Wamaanzalna AAalayka alkitaba illa litubayyina lahumu

allathee ikhtalafoo feehi wahudan warahmatan liqawmin yuminoona

Hence, how could Allah Almighty assign His Messenger (prayers and peace of Allah be upon him) for explaining what is sent down while his Sunnah has no existence or authority. Also,

Allah Almighty says: {Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad, prayers and peace of Allah be upon him) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."} [An-Nur 24:54].

{قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ} النور: ٥٤

Transliteration: Qul ateeAAoo Allaha waateeAAoo alrrasoola fain tawallaw fainnama AAalayhi ma hummila waAAalaykum ma hummiltum wain tuteeAAoohu tahtadoo wama AAalaalrrasooli illa albalaghu almubeena

And He Almighty says in the same Surah: {And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad, prayers and peace of Allah be upon him) that you may receive mercy (from Allâh)} [An-Nur 24:56].

{وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ} النور: ٥٦

Transliteration: Waaqeemoo alssalata waatoo alzzakata waateeAAoo alrrasoola laAAallakum turhamoona

And He says: {Say (O Muhammad, prayers and peace of Allah be upon him): “O mankind! Verily, I am sent to you all as the Messenger of Allâh – to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad, prayers and peace of Allah be upon him), the Prophet who can neither read nor write (i.e. Muhammad, prayers and peace of Allah be upon him), who believes in Allâh and His Words [(this Qur’ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh’s Word: “Be!” – and he was, i.e. ‘Isâ (Jesus) son of Maryam (Mary),peace be upon them], and follow him so that you may be guided.”} [Al-`A’raf 7:158].

{قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ} الأعراف: ١٥٨

Transliteration: Qul ya ayyuha alnnasu innee rasoolu Allahi ilaykum jameeAAan allathee lahu mulku alssamawati waalardi la ilaha illa huwa yuhyee wayumeetu faaminoo biAllahi warasoolihi alnnabiyyi alommiyyi allathee yuminu biAllahi wakalimatihi waittabiAAoohu laAAallakum tahtadoona

These verses indicate clearly that guidance and mercy are in following him (prayers and peace of Allah be upon him). Hence, how could this be possible while not applying his Sunnah or saying that it has no veracity or could not be taken as basis!

He, the Exalted the Glorious, said: {And let those who oppose the Messenger’s (Muhammad, prayers and peace of Allah be upon him) commandment (i.e. his Sunnah – legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall

them or a painful torment be inflicted on them} [Al-Nur 24:63].

{فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ} النور: ٦٣

Transliteration: falyahthari allatheena yukhalifoona AAan amrihi an tuseebahum fitnatun aw yuseebahum AAathabun aleemun

And He said: {And whatsoever the Messenger (Muhammad, prayers and peace of Allah be upon him) gives you, take it; and whatsoever he forbids you, abstain (from it)} [Al-Hashr 59:7].

{وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} الحشر: ٧

Transliteration: wamaatakumu alrrasoolu fakhuthoohu wama nahakum AAanhu faintahoo waittaqoo Allaha inna Allaha shadeedu alAAiqabi

Actually, there are many verses that carry the same meaning and they all refer to the obligation of obeying him (prayers and peace of Allah be upon him) and following whatever he came with. As long as the previously mentioned evidences indicate the obligation of applying the Book of Allah, adhering to it, abiding to its orders and prohibitions, they (i.e. the Holy Quran and Sunnah) are two correlated bases; he who neglects one of them has neglected the other too and disbelieved in it. Indeed, this is infidelity, going astray and away off the course of Islam, according to the consensus of the people of knowledge and belief. Also, there are many consecutive Ahadith narrated about the Messenger of Allah (prayers and peace of Allah be upon him) indicate the obligation of obeying him and following whatever he came with and forbidding disobeying him. This ruling is for the people of his time along with whoever comes after him till the Day of Judgment.

Among these Ahadith is the authentic Hadith which is reported by

Al-Bukhari and Muslim on the authority of Abu Hurayra that the Prophet (prayers and peace of Allah be upon him) said: "He who has obeyed me has obeyed Allah and he who has disobeyed me has disobeyed Allah."

«من أطاعني فقد أطاع الله ومن عصاني فقد عصى الله» رواه البخاري ومسلم

And it is narrated in Sahih Al-Bukhari that the Prophet (prayers and peace of Allah be upon him) said: "All my nation will enter Paradise except those who refuse." They asked: "O Messenger of Allah! Who will refuse?" He said: "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refused (to enter it)."

«كل أمتي يدخلون الجنة إلا من أبى، قيل يا رسول الله ومن يأبى؟ قال من أطاعني دخل الجنة ومن عصاني فقد أبى» رواه البخاري

Abu Dawud reported by an authentic chain of transmission on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah (prayers and peace of Allah be upon him) said: "I have been given the book and what equals it, along with it. There will be (near) time in which a full man on his sofa says: look at this Qur`an and whatever you find in it as lawful consider it lawful and whatever you find in it as prohibited consider it prohibited." [Authenticated by Al-Albani].

«ألا إني أوتيت الكتاب ومثله معه ألا يوشك رجل شبعان على أريكته يقول: عليكم بهذا القرآن فما وجدتم فيه من حلال فأحلوه وما وجدتم فيه من حرام فحرموه» رواه أبو داود وصححه الألباني

Abu Dawud reported by an authentic chain of transmission on the authority of Abu Rafi' that the Prophet (prayers and peace of Allah be upon him) said: "I do not want to see one of you leaning on his sofa, hears about something I ordered or forbade, then he says: we do not

know; we would follow (only) whatever we find in the Book of Allah." [Authenticated by Al-Albani].

«لا ألفين أحدكم متكئاً على أريكته يأتيه الأمر من أمري مما أمرت به أو نهيت عنه فيقول: لا ندري، ما وجدنا في كتاب الله اتبعناه» رواه أبو داود وصححه الألباني

And it is narrated on the authority of Al-Hassan Ibn Jabir that he heard Al-Miqdam Ibn Ma'di-Karib says: "The Messenger of Allah (prayers and peace of Allah be upon him) forbade things on the Day of Khaibar, then he said: "One among you is about to disbelieve me while he is leaning (resting position); he would be told about my Hadith then he says: the Book of Allah is between us and you; then whatever we find in it as lawful, we would deem it lawful; and whatever we find in it as forbidden we would deem as forbidden. Indeed what is forbidden by the Messenger of Allah is like what is forbidden by Allah (Himself)""" [Reported by Ibn Baz with authentic chain of transmission].

«يوشك أحدكم أن يكذبني وهو متكئ يحدث بحديثي فيقول: بيننا وبينكم كتاب الله، فما وجدنا فيه من حلال استحللناه وما وجدنا فيه من حرام حرمناه، ألا إن ما حرم رسول الله مثل ما حرم الله» ابن الباز، إسناده صحيح

Also, there are consecutive Ahadith stating that the Messenger of Allah (prayers and peace of Allah be upon him) used to recommend his companions in his sermon that the attendants should inform the absentees, and he used to say to them: "May an informed be more aware than who heard." [Ibn Al-Baz, Mutawatir].

«رب مبلغ أوعى من سامع» ابن الباز، متواترة

It is narrated in the two Sahihs that when the Prophet (prayers and peace of Allah be upon him) addressed people, in the farewell Hajj, on the Day of 'Arafa and on the Day of Slaughter, he said: "The attendant should inform who is absent, because an informed person may be more

aware (of what I said) than he who heard it."

«فليبلغ الشاهد الغائب ، فإنه رب مبلغ يبلغه من هو أوعى له» رواه البخاري ومسلم

Unless his Sunnah is a proof against he who heard it and he who knew about it, and unless it would remain till the Day of Judgment, he would not tell them to convey it. Hence, the Sunnah is a proof upon who heard it from the mouth of the Prophet (prayers and peace of Allah be upon him) and he whom is informed about it by the authentic chains of transmission.

The companions of the Messenger of Allah (prayers and peace of Allah be upon him) guarded his Sunnah, whether it is sayings or actions, and transmitted it to the followers who came after them. Then the followers transmitted it to their followers. And by this way; it is transmitted to us by the trustworthy scholars from one generation to the next and from one century to the next. Also, they gathered it in books and distinguished between what is authentic and what is weak. Moreover, they put known laws and criteria for knowing the authentic and weak Ahadith. The scholars circulated the books of Sunnah (i.e. the two Sahihs and other books) and guarded them well as Allah guarded His Noble Book from the distortions of the mischievous, atheist and people of falsehood; He almighty said: {Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption)} [Surat Al-Hijr15: 9].

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ} الحجر: ٩

Transliteration: Inna nahnu nazzalna alththikra wainna lahu lahafithoona

Surely, the Sunnah of the Messenger of Allah (prayers and peace of Allah be upon him) is a revelation; Allah has guarded it as He guarded

His Book and He assigned to it great scholars to preserve it from the distortions of those who want to neglect it and to guard it against the explanations of the ignorant people. He assigned them to dismiss whatever is attributed to it by the ignorant, liars and atheist people, because He Almighty made it an explanation to His Noble Book and expositor to the rules which are mentioned in the Qur`an shortly or mentioned among other rules (i.e. the rules of nursing, some of the rules of inheritance, the prohibition of having the woman and her aunt as wives in the same time and other rules are mentioned in the sound Sunnah and are not mentioned in the Noble book of Allah).

What is mentioned about the companions and the scholars (who came after them) concerning glorifying the Sunnah and the obligation of applying it:

It is narrated in the two Sahihs that Abu Hurayra said: "When the Messenger of Allah (prayers and peace of Allah be upon him) died some of the Arabs returned to infidelity; so Abu Bakr said: 'By Allah, I will fight him who discriminates between Zakat and prayers' Whereupon Omar said to Abu Bakr: 'How dare you fight the people while the Prophet (prayers and peace of Allah be upon him) said: "I have been ordered to fight the people till they say 'None has the right to be worshipped but Allah' And whoever says it waves his wealth and his life from me unless there is a right for that"

Abu Bakr said: 'Is not Zakat a right?! By Allah, if they refused to give me even a tying rope which they used to give to the Messenger of Allah (prayers and peace of Allah be upon him), I would fight them for withholding it' Omar (may Allah be pleased with him) said: "It was nothing, except I saw that Allah had opened the heart of Abu Bakr to the fight, and I came to know for certain that it was the truth.'

«لما توفي النبي صلى الله عليه وسلم واستخلف أبو بكر، وكفر من كفر من العرب، قال عمر: يا أبا بكر، كيف تقاتل الناس، وقد قال رسول الله صلى الله عليه وسلم: (أمرت أن أقاتل الناس حتى يقولوا : لا إله إلا الله ، فمن قال : لا إله إلا الله ، عصم مني ماله ونفسه إلا بحقه ، وحسابه على الله). قال أبو بكر: والله لأقاتلن من فرق بين الصلاة والزكاة، فإن الزكاة حق المال، والله لو منعوني عناقا كانوا يؤدونها إلى رسول الله صلى الله عليه وسلم لقاتلتهم على منعها. قال عمر: فوالله ما هو إلا أن رأيت أن قد شرح الله صدر أبي بكر للقتال، فعرفت أنه الحق» رواه البخاري ومسلم

The companions (may Allah be pleased with them) followed his opinion and fought those who disbelieved till they returned them back to Islam and killed who insisted on disbelief." This story includes the clearest evidence for glorifying the Sunnah and the obligation of applying it.

Also, a grandmother came to Abu Bakr (may Allah be pleased with him) to ask him about her share in the inheritance; whereupon he said to her: "There is nothing to you in the Book of Allah and I do not know that the Messenger of Allah (prayers and peace of Allah be upon him) has assigned a portion for you, but I will ask the people." Then he asked the companions whom some of them declared that the Prophet (prayers and peace of Allah be upon him) gave one sixth of the inheritance to the grandmother; whereupon he judged that she should take one sixth.

Omar (may Allah be pleased with him) used to order his employees to judge between people by the Book of Allah, then by the Sunnah of the Messenger of Allah (prayers and peace of Allah be upon him), if they did not find the issue mentioned in the Book of Allah. When he was confused about the sentence of a woman's abortion because of being harmed by somebody, he asked the companions (may Allah be pleased with them) about that. So Muhammad Ibn Maslama and Al-Mughira Ibn Shuba (may Allah be pleased with them) testified that the Prophet (prayers and peace of Allah be upon him) sentenced to giving the best of a slave or a female slave because of that.

When 'Uthman (may Allah be pleased with him) was confused about the rule of woman's mourning in her house, after the death of her husband; Furaia daughter of Malik Ibn Sinan, the sister of Abu Sa'eed (may Allah be pleased with them), told him that the Prophet (prayers and peace of Allah be upon him) ordered her, after the death of her husband, to mourn in his house till the end of her waiting period; so he (may Allah be pleased with him) ruled with that. And in the same way he ruled according to the Sunnah when he sentenced Al-Walid Ibn 'Uqba with the prescribed punishment of drinking wine.

When Ali (may Allah be pleased with him) was informed that 'Uthman (may Allah be pleased with him) forbids Tamatu' Hajj, he intended to perform Hajj and 'Umra together and said: "I will not neglect the Sunnah of the Messenger of Allah (prayers and peace of Allah be upon him) because of the saying of somebody."

When some people opposed Ibn 'Abbas (may Allah be pleased with him and his father too) in the issue of Tamatu' Hajj, because Abu Bakr and Omar (may Allah be pleased with them) preferred performing Hajj alone; he said: "You are about to have stones poured upon you from the sky! I say that the Messenger of Allah (prayers and peace of Allah be upon him) said and you say that Abu Bakr and Omar said!" If the person who violated the Sunnah for the saying of Abu Bakr and Omar is liable to punishment; then, what is the situation of who violated it because of the saying of people are inferior to them or because of his own opinion and thinking!

When some people argued Abdullah Ibn Omar in regard of something about the Sunnah, Abdullah said: "Are we ordered to follow Omar or are we ordered to follow the Sunnah?" And when a man said to Imran Ibn Husain (may Allah be pleased with him and his father too), when

he was talking to them about the Sunnah: “Talk to us about the Book of Allah.” He got angry and said: “The Sunnah is the explanation of the Book of Allah.” Unless there is Sunnah, we would not have known that Dhuhr is four Rak’as and Maghreb is three and Fajr is two, nor would we have known the details of the rules of Zakat … etc. There are many narrations about the companions (may Allah be pleased with them) declare their glorification to the Sunnah along with the obligation of applying it and warning against violating it. Among these narrations is the narration of Abdullah Ibn Omar (may Allah be pleased with him and his father too) when he said the saying of the Prophet “Don't prevent your women from going to the mosque when they seek your permission.” Bilal b. 'Abdullah said: “By Allah, we will prevent them.” Whereupon Abdullah got angry and insulted him severely and said: “I say that the Messenger of Allah said and you say ‘by Allah, we will prevent them.’” [Reported by Muslim].

«لا تمنعوا نسائكم المساجد إذا استأذنكم إليها. قال فقال بلال بن عبدالله: والله! لنمنعهن. قال فأقبل عليه عبدالله فسبه سبا سيئا ما سمعته سبه مثله قط، وقال: أخبرك عن رسول الله صلى الله عليه وسلم، وتقول: والله! لنمنعهن!» رواه مسلم

When Abdullah Ibn Al-Mughaffal Al-Muzani (may Allah be pleased with him) saw one of his relatives throwing pebbles, he prevented him from doing so and said to him that the Prophet (prayers and peace of Allah be upon him) forbade it and said: “It neither catches quarry nor hurts an enemy; rather it breaks the teeth and gouges out the eye.” Then, he later saw him shoot pebbles, so he said: “By Allah, I will never talk to you. I tell you that the Messenger of Allah (prayers and peace of Allah be upon him) forbids throwing pebbles then you do it again!” [Reported by Muslim].

«رأى عبدالله بن المغفل رجلا من أصحابه يخذف. فقال له: لا تخذف. فإن رسول الله صلى الله عليه وسلم كان يكره -أو قال- ينهى عن الخذف، فإنه لا يصطاد به الصيد، ولا ينكأ به العدو. ولكنه يكسر السن ويفقأ العين.

ثم رآه بعد ذلك الخذف. فقال له: أخبرك أن رسول الله صلى الله عليه وسلم كان يكره، أو ينهى عن الخذف، ثم أراك تخذف! لا أكلمك كلمة» رواه مسلم

Al-Bayhaqi reported that Ayub As-Sikhtiani, the glorious follower, said: "If you talked to someone about Sunnah and he said to you, 'forget that and tell us about the Qur`an', you would know that he is stray person." Al-Awza'ei (may Allah mercy him) said: "The Sunnah judges the Book." meaning that it elaborates what are mentioned generally or contains rules not mentioned in the Book.

Allah Almighty says: {And We have also sent down unto you (O Muhammad, prayers and peace of Allah be upon him) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought} [An-Nahl 16:44].

{وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ} النحل: ٤٤

Transliteration: waanzalna ilayka alththikra litubayyina lilnnasi ma nuzzila ilayhim walaAAallahum yatafakkaroona

And we have mentioned previously the saying of the Prophet (prayers and peace of Allah be upon him)" "I have been given the book and what equals it, along with it."

«ألا إني أوتيت الكتاب ومثله معه» صححه الالباني

Moreover, Al-Bayhaqi reported that Amir Ash-Sha'by (may Allah mercy him) said to some people: "You have been destroyed when you neglected the authentic Ahadith."

Also, Al-Bayhaqi reported that Al-Awza'ei (may Allah mercy him)

said to some of his fellows: "Whenever you are informed about a Hadith related to the Messenger of Allah, you should beware of saying something opposite to it, because the Messenger of Allah (prayers and peace of Allah be upon him) was transmitting from Allah Almighty." Al-Bayhaqi reported also that the glorious imam, Sufyan Ibn Sa'eed Ath-Thawri (may Allah mercy him), said: "The complete knowledge is knowing the Hadith." Malik (may Allah mercy him) said: "Every one's speech could be accepted or rejected except the man of this grave" and he pointed to the grave of the Messenger of Allah (prayers and peace of Allah be upon him). Abu Hanifa (may Allah mercy him) said: "If a Hadith is narrated from the Messenger of Allah (prayers and peace of Allah be upon him), it should be accepted with submission."

And Ash-Shaf'ei (may Allah mercy him) said: "If I narrated an authentic Hadith from the Messenger of Allah (prayers and peace of Allah be upon him) and did not recognize it, you should bear witness that my mind has gone." And he (may Allah mercy him) also said: "If I said something and it is proofed that a Hadith from the Messenger of Allah (prayers and peace of Allah be upon him) is contrary to it, you should neglect my saying thoroughly."

Imam Ahmed Ibn Hanbal (may Allah mercy him) said to one of his fellows: "Do not imitate me or imitate Malik or Ash-Shafei; rather you should take from where we took." And he (may Allah mercy him) also said: "I am amazed at seeing people knew the chain of transmission and the authenticity of attributing the Hadith to the Messenger of Allah (prayers and peace of Allah be upon him), then they went to the opinion of Sufyan, although Allah the Exalted says: {And let those who oppose the Messenger's (Muhammad, prayers and peace of Allah be upon him) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah should befall them or a painful torment be inflicted on them} [An-Nur 24:63]."

{فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ} النور: ٦٣

Transliteration: falyahthari allatheena yukhalifoona AAan amrihi an tuseebahum fitnatun aw yuseebahum AAathabun aleemun

Then he said: "Do you know what the Fitnah is? It is polytheism. If he refused some of the sayings of the Messenger of Allah, some delusion may get in his heart and cause his destruction."

Also, Al-Bayhaqi reported that Mujahid Ibn Jabr, the glorious follower, said about the saying of Allah Almighty: {(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (prayers and peace of Allah be upon him)} [An-Nisa' 4:59],

{فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ} النساء: ٥٩

Transliteration: fain tanazaAAtum fee shayin faruddoohu ila Allahi waalrrasooli

referring it to Allah means referring it to His Book and referring it to the Messenger means referring it to the Sunnah.

And Al-Bayhaqi reported that Az-Zuhri (may Allah mercy him) said: "The earlier scholars used to say that holding fast to the Sunnah is safety." Muwafaq Ad-Din Ibn Qudama (may Allah mercy him) said in his book Rawdat An-Nadher Fi Bayan Usul Al-Ahkam: "The second basis of evidences is the Sunnah of the Messenger of Allah (prayers and peace of Allah be upon him); the saying of the Messenger of Allah (prayers and peace of Allah be upon him) is a proof because the miracle proofed his truthfulness and Allah ordered that he should be obeyed and warned against violating his order." Also, Ibn Kathir, the memorizer, said in

the explanation of the saying of Allah almighty: {And let those who oppose the Messenger's (Muhammad, prayers and peace of Allah be upon him) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah should befall them or a painful torment be inflicted on them} [An-Nur 24:63].

{فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ} النور: ٦٣

Transliteration: falyahthari allatheena yukhalifoona AAan amrihi an tuseebahum fitnatun aw yuseebahum AAathabun aleemun

It refers to the order of the Messenger of Allah (prayers and peace of Allah be upon him) which is his way and Sunnah and Sharia; therefore, the sayings and actions should be judged by his sayings and actions. Whatever is compatible with them should be accepted and whatever is not compatible with them should be rejected, regardless of the identity of who said it or done it.

It is reported in the two Sahihs and other books that the Messenger of Allah (prayers and peace of Allah be upon him) said: "He who did any act not in accordance to our way, is (deemed) rejected.

«من عمل عملا ليس عليه أمرنا فهو رد» رواه البخاري ومسلم

Also, Imam Muslim reported on the authority of Abu Hurayra that the Messenger of Allah (prayers and peace of Allah be upon him) said: "The likeness of me and you is as the likeness of one who kindled a fire; then, when it lighted all around him, the butterflies and those insects which are attracted to the fire began to fall in it, and he continued to prevent them but they passed him and fell in it. This is the likeness of me and you, I try to prevent you from falling in the hellfire but you pass me and fall in it."

«مثلي ومثلكم كمثل رجل استوقد ناراً فلما أضاءت ما حولها جعل الفراش وهذه الدواب اللائي يقعن في النار يقعن فيها وجعل يحجزهن ويغلبنه فيقتحمن فيها قال فذلك مثلي ومثلكم أنا آخذ بحجزكم عن النار هلم عن النار فتغلبوني وتقتحمون فيها» رواه مسلم

As-Seyuty (may Allah mercy him) said in his message 'Muftah Al-Jannah Fi Al-Ihtijaj bi As-Sunnah': "You (may Allah mercy you) should know that he who denies that the Hadith of the Prophet (prayers and peace of Allah be upon him), whether it is saying or action has its known conditions in the methodology, is a proof, he would become infidel and get out the course of Islam and will be resurrected with the Jews and Christians or whatever sect of the infidels he likes." Actually, there are many sayings for the companions and the followers and their successor scholars indicate glorifying the Sunnah, the obligation of applying it and warning against violating it. And I hope that the previous verses, Ahadith and sayings be sufficient and convincing to whoever seeks the right. And we ask Allah to facilitate to us, and to all Muslims, whatever pleases Him and we ask Him to save us from the causes of His wrath and we ask Him to guide us all to His right path; indeed He is All-Hearer, Most-Near.

And prayers and peace of Allah be upon His servant and Messenger, our prophet Muhammad, and his family and companions and whoever followed them righteously.